

Gilson.

DIRECTIONS GIVEN TO THE CLERGY

OF THE

Diocese of London,

In the Year 1724.

To which are now added,

DIRECTIONS, given to the Masters and Mistresses of the CHARITY-SCHOOLS within the Bills of Mortality, and Diocese of LONDON, Assembled for that Purpose in the Chapter-House of St. Paul's, Nov. 14, 1724.

By the Right Reverend Father in God,
EDMUND Lord Bishop of LONDON.

Gilson

The Second Edition.

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L O N D O N:

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Reverend Brethren,

WHEN it pleased his Majesty to Translate me to the See of LONDON, upon the Death of a pious Predecessor now with God ; I was very sensible of the great Weight and Difficulty of the Charge, as requiring almost perpetual Attendances of one kind or another, and entangl'd with a greater variety of Emergencies, and more expos'd to the Observation and Censure of the World, than the Administration of any other Diocese. But as I was call'd to this Charge without any Application or Endeavour on my own part, I consider'd it as a Providential Appointment, and firmly trusted that the same God whose Providence had call'd me to it, would graciously direct and support me in the Discharge of it, to his Glory, and the Good of his Church.

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AND next to the divine Goodness, upon which I humbly rely for such a Measure of Wisdom and Understanding, and such Strength of Body and Resolution of Mind, as a Station of so much Labour and Difficulty requires ; I must depend upon the kind and unanimous Assistance of you, my Reverend Brethren ; and I doubt not, but you will be ready on all Occasions to join with me in preserving and establishing Order and Discipline within this Diocese. Which, as it is adorn'd with the Capital City of the Kingdom, from whence, as from a Fountain, Good and Evil are deriv'd to all Parts of the Kingdom, and as it may well be presum'd to abound with Persons of greater Learning, Knowledge and Experience, than any other Diocese, ought upon both these Accounts to be a *Pattern* of Order and Discipline to the whole Nation. And more particularly ought it to be the Pattern of a regular Behaviour in the Clergy, and of an exact Performance of the publick Offices of the Church ; upon which two, it may most truly be said, that national Piety and Religion do mainly depend ; nothing

thing being more clear in Experience, than that the Spirit of Piety and Religion decays or increases in particular Parishes, according as the Incumbent sets a good or bad Example, and the publick Offices in the Church are reverently or negligently perform'd.

FOR the promoting these good Ends, I chuse, at my first coming to you, to put into your Hands some Rules and Observations, which more particularly relate to those two important Points. For tho' I doubt not, but as many of the Clergy of this Diocese as have been a long time Incumbents in it, and have reap'd the full Advantage of Books and Conversation, which is its peculiar Blessing, are abundantly instructed in the several Branches of the Pastoral Office; yet it must be remember'd, that there are many others, whose Age, Observation, and Experience are much less; and to Them therefore I would be understood, more especially, to apply my self, in suggesting such Rules, as are of most constant Use, and seem to me to be most needful, for discharging the Ministerial Function, with Honour to the

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Church,

Church, and Edification to the People: Resolving also to put them into the Hands of those who will have yet greater need of them, I mean, all such as I shall hereafter appoint to Parochial Cures, whether by Institution, or Licence. And if the Rules which I have laid down shall be thought plain and obvious, it is a sufficient Answer, that they are *Useful*: since it may be truly said of all Rules for the Conduct of human Life in any Branch whatsoever, That the more plain the Rule is, the more Important the Duty.

AND because I shall begin with the decent and regular Performance of the publick Offices of the Church; that which I must mention in the first Place, as a *general* Preparation for the rest, is,

Decency of the Church.

I. THE *Decency* of the Place in which those Offices are to be performed, in point of Repairs, Cleanliness, and all Accommodations of Books, Vessels, Vestments, and other things, which the Rubricks and Canons of the Church suppose and require. For nothing is more certain, than that the solemn

solemn Appearance of the Place, is the Means of begetting a Reverence in the Minds of the Persons, and a suitable Honour for the publick Worship of God ; and, on the other hand, all mean and unseemly Appearances in the House of God, and all Neglects of the decent and necessary Preparations for his publick Worship, beget an Indolence and Inactivity in the Minds of the Congregation, and a Contempt, or at least a Disregard, of the Worship itself. So that the Observation is ordinarily true, That the want of Decency and Cleanliness in the House of God, is a Sign of the want of true Piety and Devotion in the Hearts of the People. God be thank'd, there has of late Years been an unusual Zeal in this Nation, for the repairing and beautifying Parochial Churches, and furnishing them with all proper Accommodations for the decent and orderly Performance of divine Service ; but where that Spirit has not yet prevail'd, and the Churches appear to need it, I must beseech you to do all that is in your Power to raise it among the People ; and particularly, I must beseech every Rector to set his Parishioners a good

Example upon this Head as well as others, by keeping his *Chancel* not only in good Repair but in a *decent* Condition.

THE Decency and Solemnity of the *Place* being thus provided for ; that which comes first under Consideration among the Duties to be perform'd in it, is,

II. THE READING of
Reading Prayers. DIVINE SERVICE to the
 Congregation. An Office, that is usually reckoned a Matter of course, which all Clergymen are equally capable of performing, and which they can hardly perform amiss ; and yet it is most certain, that the Edification of the People, and the Honour of the Liturgy it self, depend a great deal upon the Manner of performing it ; that is, upon the Reading it audibly, distinctly, and solemnly. It is an Absurdity, and an Iniquity, which we justly charge upon the Church of *Rome*, that her publick Service is in a Tongue unknown to the People ; but tho' our Service is in a known Tongue, it must be owned that as the Reading it without being heard, makes it to all Intents and Purposes an unknown Tongue, so confused

fused and indistinct Reading, with every Degree thereof, is a gradual Approach to it. The *Dissenters* object against our publick Liturgy, that it is cold, and lifeless, and unaffecting; but though the Objection has no Force in it self (what they call cold and lifeless, being no more than grave and serious, as all publick Liturgies ought to be) yet we may give it very great Force, by running-over the Service in a cold and unaffecting Manner. Our People themselves are too apt, in their own Minds, to vilify and depreciate this part of our publick Service, as that which is ready compos'd to the Minister's Hand, and requires no farther Talent than the bare Reading; but we find by Experience, to what Degrees this Objection vanishes, and how devoutly and reverently the Service is attended to, where it has the just Advantage of being read in a distinct, solemn, and affectionate Manner. In a Word, it is in vain to hope, that the People will be zealous, if they see the Minister indifferent, or that any Service will be duly attended to, which is not recommended to them as a matter of great Concern and Importance, by being performed in a serious and affecting Way; and when

ever we perform it carelessly and precipitately, we must forgive them if they believe that we account it a Task and Burthen to us, which we are willing to get rid of, with as little trouble, and in as short a time, as we can. A Consideration, that will oblige me to resist, to the utmost of my Power, and where there is not the most evident Necessity, all Attempts in Ministers to charge themselves with the performing of divine Service on any Lord's Day more than twice; as it is a Practice, which for the most part must render the Service less Edifying to the People, and almost unavoidably draws these Reproaches upon the Liturgy and the Ministers of our Church.

I am aware, that the Duty which I am now pressing, is not equally in every one's Power; all Men having not an equal Strength and Felicity of Voice. And, considering how much depends upon these Qualifications, in order to an useful and honourable Discharge of the Ministerial Office, it is much to be wish'd, that greater Regard were had to them, in making Choice of Persons for the sacred Function; and particularly, that in the Education

education of those who are design'd for the Ministry, the right forming of the Voice were made one special Care from the very beginning, in our Shools, as well as Universities. A Care, which however omitted by others, it is to be hoped will not be forgotten by such Clergymen who have Sons that are intended for the Ministry ; because they know by Experience, and sensibly feel, the great Importance and Advantage of it. In the mean time, with regard to those who are already admitted to Holy Orders, I must beg leave to observe, that as on one hand, there are few whose Perfections and Abilities in this Way are so complete by Nature, as to supersede all Endeavours after further Improvement ; so, on the other hand, there are not many, whose natural Talents are so very defective and unhappy, as to be incapable of being better'd by Care and Observation. At least, it is very certain, that none are so irregularly framed, as not to be capable of officiating in a devout and serious manner, such as shall shew that the Person who officiates, is himself thoroughly affected ; and this, where it appears, makes such a strong and constant Im-

Impression upon the Minds of the Congregation, as goes a great way to atone for other Failings which they see to be natural and unavoidable. But a supine, careless, and indevout way of performing Divine Service, is utterly inexcusable both with God and Man.

W H E N Ministers have given it the utmost Advantages they can, they will find it to be all little enough to keep up the Attention and Devotion of the People; whose Minds are overwhelmed with worldly Cares, and little accustomed to Spiritual Exercises of any kind. However, Ministers who officiate in that devout and affectionate Way, do a great deal towards the raising in them a Spirit of Devotion; and more they cannot do, unless the People will be persuaded to the Practice of *Family Devotion*; which would hinder the Mind from being drown'd in wordly Thoughts, and habituate it to the moving and approaching towards Heaven; and which therefore I must entreat you to promote in your several Parishes to the utmost of your Power, with this View, among others, that greater Degrees of Attention and
Devotion

Devotion may be seen in our publick Assemblies. For the same End, I will take this Occasion to mention one Thing more ; and that is, the Practice of saying *Grace* before and after Meals ; which, however small it may seem, yet being a devout Acknowledgement of the Providence of God over us, and of our Dependance upon him, it would be another good means of keeping up a Spirit of Piety and Devotion in Families, if it were brought into constant Practice.

III. BESIDES that Part in our publick Devotions, which properly belongs to the Minister; there is another, which, though it belongs to the whole Body of the Congregation, will hardly be performed in a decent and edifying Manner, without some previous Care and Assistance on his Part ; I mean, the SINGING of PSALMS. This is a divine and heavenly Exercise, which the Scripture recommends to us as one special means of Edification ; and being then in its greatest Perfection, when it is performed by Christians in a joint Harmony of Heart and Voice, it has been ever accounted a standing Part of publick Devotion,

votion, not only in the Jewish, but in the Christian Church. And in the Church of *England* particularly, whose *Sunday-Service* is made up of three Offices, which were originally distinct, and in their Natures are so, there is the greater Need of the Intervention of Psalmody, that the Transitions from one Service to another may not be too sudden and abrupt. This Exercise therefore, being a Part of our publick Devotions, and very useful when it is duly and regularly performed, must not be forgotten, while we are considering of proper Rules for Decency and Edification in the Church ; especially, since it is so plain in Experience, that where no Care is taken in this Matter, the Performance will be very indecent, and indeed shocking.

To prevent that, and to provide for due Solemnity in this Part of our publick Service as well as the rest, I have often wish'd, that every Minister would take the Trouble of directing the Choice of proper Psalms ; or rather, that they would once for all fix and establish a Course of Psalms, to be given out and sung in their Order. By which means,
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the Congregation might be furnish'd with those which are most proper, and also with a due Variety ; and, by degrees, the most useful Parts of the Book of Psalms would be implanted in the Minds of the People, and become familiar to them.

WITH a View to those good Ends, and by way of Assistance to the younger Clergy, I have subjoin'd to these Directions a *Course of Singing-Psalms* ; which may be gone-through every fix Months, and is so order'd, as to consist of a proper Mixture, 1. of Praises and Thanksgivings, 2. of Prayer to God and Trust in him, and 3. of Precepts and Motives to a godly Life. But when I put this into your Hands, I would not be understood to *direct* but only to *recommmend* the Use of it ; leaving you at full Liberty to chuse any other Parts of the Book of Psalms which you may judge proper ; provided you leave not the Choice to the Parish Clerk, which I earnestly desire you will not.

AND to the end the Psalms so chosen may be sung in a more decent Manner ;
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it is further to be wished, that the People of every Parish, and especially the Youth, were trained up and accustomed to an orderly way of signing some of the Psalm-Tunes which are most plain and easy and of most common Use; since that is the proper Season of forming the Voice as well as the Mind, and the Regularity into which it is then cast with great Ease, will remain with them during Life, and not only enable them to contribute their Part to the Decency of this Performance, but, even for the sake of that Talent, will incline them to be constant in attending the publick Service of the Church.

BUT when I recommend the bringing your People, whether old or young, to a decent and orderly way of singing Psalms, I do by no means recommend to you or them, the inviting or encouraging those idle Instructors, who of late Years have gone about the several Countries to teach 'Tunes uncommon and out of the way (which very often are as ridiculous, as they are new; and the Consequence of which is, that the greatest part of the Congregation being

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unaccustom'd to them, are silenc'd, and do not join in this Exercise at all ;) but my Meaning is, that you should endeavour to bring your *whole* Congregation, Men and Women, Old and Young, or at least as many as you can, to sing five or six of the plainest and best-known Tunes, in a decent, regular, and uniform Manner, so as to be able to bear their Part in them at the Publick Service of the Church.

WHICH last Advantage of bringing the *whole* Congregation to join in this Exercise, will be best obtain'd, especially in Country Parishes, by directing the Clerk to *read* the Psalm, Line by Line, as they go on ; by which means, they who cannot *read*, will yet be able to bear a Part in *singing* ; and even they who can neither read nor sing, will receive from the *Matter* of the Psalm both Instruction in their Duty, and Improvement in their Devotion.

UNDER this Head, I must take notice of the Choice of Parish Clerks, who were anciently of the *Clergy*, as their Name imports, and are still in the Nomination

mination of the Minister (by Canon in all Places, and by Custom also in most,) as Persons who are to bear a Part in Divine Service. And upon this Account, their Qualifications of honest Conversation and Sufficiency, for reading, writing, and singing, are specially provided-for in the xcⁱth Canon of our Church ; which was made on purpose to guard against the Indecencies, that Parish-Clerks who are not duly qualified, always bring into the publick Worship. In Conformity to which Canon, it is to be hop'd that as there shall be occasion, Ministers (setting aside all private Regards and Applications) will chuse such Persons to be their Clerks, as are known to be of sober Conversation, and of Ability to perform the Part that belongs to them, decently and laudably.

IF what I have said under this Head concerning Psalmody, and the Qualifications of Parish-Clerks, shall be thought a descending to Points too *Little*, and unworthy of regard ; let it be remember'd, that nothing can be call'd *Little*, which conduces in any degree to so great an End, as is the
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decent and orderly Performance of the publick Worship of God.

BUT to return to the Duties which belong to the Minister alone.

IV. WHAT has been said ^{Preaching.} under the second Head, concerning the Advantages of *Reading* in a distinct and affectionate Manner, equally holds in the Duty of PREACHING; the Effects and Impressions whereof, with the several Degrees of them, do not more depend upon any one thing, than the *Manner* of Delivering. When *Demosthenes* was asked, What was the first Qualification of a good Orator; His answer was, Pronunciation; and being further ask'd, What was the second? and, after that, What was the third? He still went on to answer, Pronunciation; *ut eam videri posset, non precipuam, sed solam, judicasse*, as *Quintilian* adds, who relates the Passage. Thus it always has been, and always will be, in mixt and popular Assemblies; and the proper Inference from thence, is not, to fall into Complaints that empty Sounds should in so many Instances obtain greater Praise and a more favourable

Acceptance, than good Sense express'd in proper Language ; but let the Inference be, an endeavour to recommend good Sense by the Advantage of good Elocution. For it is in vain to contend against Experience ; and in Experience nothing is more plain and certain, than the great Importance of a distinct and graceful Elocution, both to the Honour of the Preacher, and the Edification of the Hearers ; and therefore an Endeavour after it, is a Justice that is owing, as well to your own Compositions, as to the Souls which are committed to your Care.

BUT altho', the Church having compos'd a publick Service to our Hands, all that is required on our Part, is the Reading it in a distinct, serious, and affectionate Manner ; yet the Work of Preaching, being now left by the Church entirely to Incumbents, requires an additional Care, as to Matter, Method, and other Circumstances. In speaking to which Heads, I would not have it understood, as if my Design were to enter into the general Rules of Preaching : This has been often done already by

by much abler Hands; and my only Aim is, to give a Check to some particular Irregularities in this Way, which young Men are apt to fall into, and which, in my Opinion, tend to defeat the main Ends of publick Preaching; especially, in mixt and popular Congregations.

To prevent this, it must be always remember'd in the first Place, that we are *Christian* Preachers, and not barely Preachers of Morality. For tho' it is true, that one end of Christ's coming, was to correct the false Glosses and Interpretations of the Moral Law, and, in consequence thereof, one end of his instituting a Ministry must be, to prevent the Return of those Abuses, by keeping up in the Minds of Men a true Notion of Natural Religion, and a just Sense of their Obligations to the Performance of Moral Duties; yet it is also true, that the *main* End of his Coming, was, to establish a new Covenant with Mankind, founded upon new Terms and new Promises; to shew us a new way of obtaining Forgiveness of Sins, and Reconciliation to God, and eternal

Happiness; and to prescribe Rules of greater Purity and Holiness, by way of Preparation for greater Degrees of Happiness and Glory. These (that is, the several Branches of what we may call the *Mediatorial Scheme*, with the several Duties annexed to and resulting from each Branch) are, without doubt, the main Ingredients of the Gospel-State; those, by which Christianity stands distinguished from all other Religions, and Christians are raised to far higher Hopes, and far greater Degrees of Purity and Perfection. In which Views it would seem strange, if a Christian Preacher were to dwell only upon such Duties as are common to *Jews, Heathens*, and Christians; and were not more especially obliged to dwell on and inculcate those Principles and Doctrines, which are the distinguishing Excellencies of the Christian Religion, and by the Knowledge and Practice of which more especially, every Christian is entitled to the Blessings and Privileges of the Gospel Covenant.

BUT yet so it is, that these Subjects are too much forgotten among young Preachers;

Preachers ; who being better acquainted with Morality, than Divinity, fall naturally into the Choice of Moral, rather than Divine Subjects, and will of course do so, till the two Subjects are equally consider'd and understood. And this Partiality (if I may so call it) to one above the other, seems to have had its Rise from the Ill Times, when, the Pulpits being much taken up with some select Points of Divinity, Discourses upon Moral Heads were less common ; and after those Times were over, their Successors, upon the Restoration, desirous to correct that Error, and to be upon the whole as little like their Predecessors as might be, seem to have fallen into the contrary Extreme ; so that probably in many Places the Heads of Divinity began to be as rarely treated of, as the Heads of Morality had been before.

THE Thing therefore which I would recommend to young Preachers, is, to avoid both the Extremes, by ordering the Choice of their Subjects in such a Manner, that each of those Heads may have its proper Share, and their Hearers

be duly instructed upon both. Only, with these Cautions in relation to Moral Subjects, That, upon all such Occasions, Justice be done at the same time to Christianity, by taking special Notice of the Improvements which it has made in each Branch of the Moral Scheme, and warning their Hearers not to rest in the Righteousness of a Moral Heathen, but to aspire to Christian Perfection; and, in the next Place, That all Moral Discourses be enriched by Examples and Illustrations from Scripture; which, besides its being more familiar to the People than any other Writings, has in it such a noble Plainness and Simplicity, as far surpasses all the Beauties and Elegancies that are so much admired in Heathen Authors. To which, give me leave to add a Third Observation, with regard to the Doctrines and Duties peculiarly belonging to the *Christian* Scheme or the New Covenant, That the true Way to secure to these their proper Share, is the setting apart some certain Seasons of the Year for Catechetical Discourses, whether in the way of Expounding, or Preaching; which being carry'd on regularly, though at different times,

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according to the Order and Method of the Church-Catechism, will lead the Minister, as by a Thread, to the great and fundamental Doctrines of the Christian Faith; and not only to explain them to the People, but to lay out the particular Duties which more immediately flow from each Head, together with the Encouragements to the Performance of them: That so, Principle and Practice may go Hand in Hand, as they do throughout the whole Christian Scheme, and as they certainly ought to do throughout the Preaching of every Christian Minister. This was the Foundation of that standing Rule among our Ancestors, to proceed upon every Head, expressly, by way of *Doctrine* and *Use*; and however the Terms may be discontinued, the Things never must, if we resolve to preach to the true Edification of our Hearers. And, with the same View, it seems necessary to add one Rule more, which is, That in our Sermons the Doctrinal part be comprised in as narrow a Compass as the Nature of the Subject will fairly bear, that so sufficient room may be left for a distinct and particular Enforcement of the

practical Duties resulting from it, and not barely for a brief and superficial mention of them, which is too often the Case, and must unavoidably be so, where too large a Scope is given to the Doctrinal Part,

THIS is an Error, into which young Men are naturally led by the Practice in the Universities; where Sermons being requir'd, rather as an Exercise of the Preacher, than for the Instruction and Edification of the Hearers, greater Allowances may be made for Theory and Speculation; but this is a mischievous Indulgence in other Congregations, over which Ministers are professedly appointed as publick Teachers, to instruct and edify their People, and not to make Proof of their own Abilities.

The same is to be said, of the Choice of uncommon Subjects, and the treating of those that are common, in an uncommon and refined way; which gains great Applause in our Universities, as a Testimony of good Parts, or great Reading; but in popular Congregations it answers not any one of those wise
Ends,

Ends, for which publick Preaching was instituted.

IN like manner, close Argument, and a long Chain of Reasonings and Consequences from the mere Nature of Things, are very useful and laudable before a Learned Audience, who have Capacities to comprehend and follow them; but in other Audiences, the Reasonings may easily be so close, as to be unintelligible; and therefore, in Condescension to meaner Understandings, they must be loosened and disintangled by proper Divisions, and render'd plain and obvious by such Examples and Allusions as are most familiar to the People.

IF the submitting to these things shall bethought a Diminution to Preachers who are capable of the more close and refined way; it must be remember'd, That the being able *to make things plain to the meanest Capacities*, is no ordinary Talent; That in all Cases, he must be allowed to speak best, who speaks things that arise most naturally from the Subject in hand; and, That particularly in the work of Preaching, the Faculty of dis-

discourſing pertinently upon all Subjects, in a diſtinct Method and proper Language, with as cloſe Reaſoning as the Audience can bear, and no cloſer, is a very great Perfection, not to be attained, but by a clear Underſtanding, and a ſolid Judgment, improved by long Exerciſe, and an intimate Acquaintance with the beſt and moſt judicious Authors.

AGAINST theſe and all other Errors, into which young Preachers are apt to fall, I know no better general Remedies than theſe two: The firſt, That when they have pitch'd upon their Subject, and conſider'd what the Heads are which it naturally ſuggeſts, they weigh each Head ſeparately, and fill every one of them with Hints of proper Matter, before they begin to compoſe. By this means, the Diſcourſe will be more ſolid, and the ſeveral Parts of it duly connected; and when they have before their Eyes, and in one View, all the Heads to be treated of, they will take care that the whole be uniform, and that no greater Share be allowed to any one Head, than is conſiſtent with their doing

ing Justice to the rest: The second is, That before they go on to compose, they make References, under each Head, to such Proofs and Examples of Scripture, as tend to confirm or explain the several Doctrines to be treated of; by which Means, the Texts and Phrases of Scripture (the best Embellishments of all Religious Discourses) will spread themselves into every Branch, and be sure to be taken in where the Application of them is most easy and pertinent; as they will also suggest many proper and useful Thoughts, in the whole Course of the Composition: there being no doubt, but the Spirit of God is best able to acquaint us with the Motives and Arguments which are most effectual for the Propagating Religion, and the Reforming of Mankind.

THE Holy Scriptures are our great Rule both of Faith and Practice; but the Precepts and Examples contained in them, are not ranged into one View under the several Heads of Duty, but are mix'd and dispers'd throughout the sacred Books. And tho' those Books are in the Hands of the People, and will not fail
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to give great Light and good Impressions, when they are seriously and frequently read by them ; yet it must be owned, that the Weight and Conviction which they carry in them are much increas'd, when the several Places of the same Import and Tendency are laid together and compared, and are apply'd to the Mind in their united Strength. A Work, which cannot in reason be expected from the generality of the People, unless they had more Leisure, and greater Abilities ; and a Work, therefore, that certainly belongs to the Ministers of God's Word, who have both Leisure, and Abilities ; and who cannot lay a better Foundation of sound and useful Preaching, than in this way of digesting the Precepts and Examples of Scripture, and making them mutual Explinations and Enforcements of one another.

EVERY Minister declares at the Time of his Ordination, that he is determin'd to instruct the People committed to his Charge, out of the Holy Scriptures, and that he will be diligent in reading and studying them. And I am fully persuaded,

suaded, that this Method of comparing
 Scripture with Scripture, which is so
 very beneficial to the People in plain
 and practical Points, will also be found
 upon trial to be the best Method that
 a Minister can take, in order to form
 a just Notion of the Spirit of Religion
 in general, and of the Meaning of such
 particular Passages, as are less plain, and
 need Explication. Whether the Diffi-
 culty arise from the Phrase and Lan-
 guage of Scripture, or from some pecu-
 liar Offices and Usages of those ancient
 Times, or from any seeming Incoherence
 in the Reasoning and Argument : In all
 these Cases, and I will add, in all other
 Difficulties of what kind soever, the
 frequent reading of Holy Writ till the
 Stile and Spirit of it becomes familiar
 to us, and the comparing particular Pas-
 sages with others of like Nature and
 Tendency, will appear to be our best
 Help and most sure Guide. And who-
 ever has Patience and Resolution enough
 to proceed and persevere in this Way,
 tho' he may go on slowly, will go on
 very surely, and find himself in the End
 a far greater Proficient, than those, who,
 neglecting this Method, shall wholly be-
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take themselves to Assistances of other kinds. Not that any Assistance is to be neglected, which may furnish us with Knowledge of so high and valuable a Nature ; but my Meaning is, that, in general, Scripture is the best Interpreter of Scripture, and that the Comparison which I have mentioned, is the surest Way to the true Understanding of it ; and therefore, that Recourse ought not ordinarily to be had to the other Ways (however seemingly more short and easy) till this has been fully try'd, and the Mind still calls for further Light and Assistance. It was the saying of a great Man, That the Time which he thought he spent best, was, between his *Bible* and his *Concordance* ; and however Expositors may be useful, and even necessary, upon some particular Points, yet it is very certain, that no Person who is possess'd of those two, and has not at least a competent Knowledge of the Holy Scriptures, can fairly charge his want of Knowledge upon the want of Books ; on the contrary, it can be a want of nothing, but Industry and Application in the Business of his Profession.

BUT

BUT whatsoever Means or Helps of other kinds we may have recourse to for the right Understanding of the Holy Scriptures; there are two, which will be always necessary, and which are equally in every one's Power, *viz.* a sincere Desire to know the Will of God, in order to practise it when known; and earnest Prayer to him for the Assistance of the Holy Spirit, in all our Enquiries concerning the Revelations which he has made to Mankind.

V. BUT notwithstanding the greatest Care and most *Catechising.* serious Endeavours in Ministers, to render their Discourses useful and edifying, we must not expect that Preaching will have its full Effect, unless there be some Preparation also on the Part of the Hearers. For as no Discourses in any Art or Science can be tolerably understood, where the general Terms and Principles belonging to them, are not learnt in the first Place; so those particularly of Religion, must in great measure be lost, unless the People be prepared to receive and apprehend them,
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by a general Knowledge of the Language and Principles of Christianity. This shews us the great Necessity there is, to be careful and diligent in the Work of CATECHISING, or instructing Youth in the general Principles of Religion; because upon that it mainly depends, whether our Preaching shall be successful or not; in other Words, whether People shall be capable or incapable, during Life, to hear and read Religious Discourses, with Profit and Delight. And as none who is a faithful Labourer in God's Vineyard, can be indifferent, whether the Seed which he sows shall grow up or die; so, in proportion to every one's Desire to see that Seed grow up to Perfection, will his Care and Diligence be, to prepare the Soil for the kindly Reception of it. A Preparation, which must be begun in repeating the Catechism by heart; but, if it end there, will not avail much to the Purpose of profitable Hearing. And therefore it is of great Use, and indeed Necessity, that Children be likewise obliged to commit to memory such plain Texts of Holy Scripture, as confirm and illustrate the several Branches
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of the Church-Catechism, and that, as they grow up, they be exhorted to peruse and consider some of those larger Catechisms, which give a more particular Insight into the Christian Faith; and which therefore may be properly said to *Finish* the Preparation that we are now speaking of.

VI. THE Directions *Private Admonition, Visiting the Sick, and making Peace.* which I have been hitherto offering, relate to the Performance of publick Duties and Offices in the Church. But you are not to reckon your Ministerial Cares at an End, as soon as these are over; there being other Pastoral Duties of a more private Nature, to which you are equally oblig'd, though not in Law, as Incumbents, yet in Conscience, as the Ministers of Christ.

FOR Instance, Dissuasives from Vice in general, or even from this or that particular Vice, when deliver'd from the Pulpit, may possibly not be heard by the Persons who are most guilty; or if they be heard, Men are apt to be partial to themselves, and not to reckon, that what is deliver'd equally to all, concerns them more than their Neighbours; or those
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general Dissuasives may be capable of additional Strength from particular Circumstances in the Condition of particular Persons; the Mention of which in publick, would be more apt to Harden than Reform. In these and the like Cases, Ministers will oft-times see very great need of private Admonition and Reproof; and if those prove ineffectual, there is one Step further, which they either ought to make themselves, or procure to be made by the Officers of the Church, and that is, the Presenting of obstinate Offenders to the Spiritual Power, to bring them to publick Shame, and to deter others from falling into the like Practices; to deliver the Christian Name from the Scandal of open and barefaced Wickedness, and our Church from the Reproach of suffering it to go on with Impunity, and in Defiance of her Laws. Two Vices I will name in particular, which are more common and more daring than the rest, Drunkenness and Swearing; but notwithstanding they are so very common, and that the Canon concerning Presentments makes express mention of those two by Name, yet I believe they are seldom or never found among the Crimes Presented:

Presented : For what reason I cannot conceive, unless it be, that the Laws of the State have appointed temporal Penalties for them. But as those Laws have not superseded the Authority of the Church, so is there no Cause why the Exercise of that Authority in these particulars should be discontinued ; at least, till we see the temporal Laws executed with greater Zeal and better Effect.

IN the next Place, there may be those under your Care, who are troubled in Mind, or afflicted with Scruples ; and as Christ, in the Words of the Prophet, *was sent to bind up the broken-hearted*, which our Saviour also has specially applied to himself ; there can be no doubt, but you are obliged to attend the same Work, and to consider your selves, in this respect among others, as his Ministers upon Earth : Endeavouring to discharge this Branch of your Office wisely and prudently, and to be able to resolve all Doubts and Difficulties which relate to Conscience, by a competent Knowledge in Casuistical Divinity.

THIS is oftentimes the Case of Sick Persons; whom a Lowness of Spirits naturally subjects to Doubts and Distrusts, either wholly groundless, or far more dark and dismal than they need be; and who in that Condition are great Objects of your Compassion. Or it may happen in other Instances, that the Fears are too well founded, upon the Sense and Conscience of a wicked Life; and in that Case they have still the more Need of your Counsel and Assistance, to direct them in the great Affair of their Souls, and the most probable Methods which then remain, of making their Peace with God. Or, though there be no Doubts or Fears of any sort, yet the bare Weakness of Body and Mind calls for your Assistance in Prayer to God; which, besides the other Effects, is usually a great Comfort and Refreshment to them. Upon these Accounts, our Church has made it the express Duty of every Minister, to VISIT THE SICK; and there remains yet one more Duty, in case of their Recovery, namely, to be often pressing them to a serious Reflection upon the Danger they have been in, and a Remembrance of their solemn

Solemn Vows and Promises while they had Death before their Eyes.

AND while I am mentioning the Pastoral Duties of a more private Nature, I must not omit that of making Peace, and composing Differences among Neighbours; a Work, which certainly belongs to the Preachers of Peace and the Ministers of the God of Peace, and for which they are generally much better qualified than other Men, by their equal Influence over both Parties, and the equal Relation they bear to both. Accordingly, our Church, in her Ordination-Service, requires of every Person who is to be Ordained, a Solemn Declaration and Promise, “ That he will maintain and set
“ forwards, as much as lieth in him,
“ Quietness, Peace, and Love among all
“ Christian People, and especially among
“ them that are or shall be committed to
“ his Charge.

THESE and the like Duties of a Pastoral Kind (which I call Private, by way of Distinction from the Publick Duties in the Church) do immediately result from the Nature of your Office and Ministry,

but are not so strictly bound upon you by the Laws of Church and State, as the publick Duties are. A Circumstance, which adds much to the Honour, as well as Merit, of discharging them diligently ; since the more this appears to be the Effect of your own Choice and Inclination, the more it endears you to the People, and is the strongest Testimony both to them and your selves, that you are acted, in the whole Course of your Ministry, by a true Principle of Conscience, and a tender Concern for the Souls of Men.

Good Life. VII. BUT besides publick Instructions from the Pulpit, and Admonitions and Reproofs in a private Way ; there is another sort of Teaching, which is no less effectual, and that is, by our LIVES. This is a daily and hourly Lesson to the People ; and that, without which all other Lessons are fruitless and ineffectual. And for this Reason, even the Heathen Writers made it a necessary Qualification of a good Orator, that he should be a good Man ; one, whose Reputation for Probity and Sincerity might be a Pledge of his dealing honestly with them, and might, by consequence, give every

every Persuasion and Argument its full Force. Much more is this a necessary Qualification in a *Christian* Orator ; the great Design of whose Preaching is to persuade Men to be good, upon the Considerations of Duty to God, and of future Rewards and Punishments ; and it would be an extraordinary Demand on our Part, if we should expect to be thought sincere and in earnest in persuading others to be Good upon those Motives, on any less Terms than the being very good our selves : Not only in those negative Degrees which pass in common Account for Goodness (the not being Drunkards, nor Swearers, nor Profane, nor Unclean, and the like,) but that Goodness, I mean, which consists in a steady and uniform Exercise of the Graces and Virtues of the Christian Life ; that, which makes us fit to instruct and reprove, and to be Patterns and Examples to the Flock of Christ.

WITH those Views of Instruction, Reproof, and Example, and the unblameable Character which these Offices require ; every Clergyman solemnly promises at his Ordination, “ That he will

“ be diligent to frame and fashion, not
 “ only his own life, but also the Lives
 “ of his *Family*, according to the Doctrine
 “ of Christ, and make both himself and
 “ them, as much as in him lieth, whol-
 “ som Examples and Patterns to the
 “ Flock of Christ.” And the Rules of
 the Church have descended to the mi-
 nutest Circumstances in their outward
 Demeanor, and even Appearance; to the
 end, every thing about them may be
 grave and serious, and remote from the
 Gaieties of the World: More particular-
 ly, their *Habit*; which hath been ever
 consider’d, as a certain mark of Distinc-
 tion from the Laity, not only in the
 Time of their officiating, but also in
 their Travels; and which, being such
 as is suitable to their Office and Cha-
 racter, is justly accounted a token of
 inward Seriousness and Composedness
 of Mind, and (as the Canon of our
 Church expresses it) is one good Means
 to gain them *Honour* and *Estimation*
 from the People.

For the same Ends, the Laws of
 the Church in all Ages have restrained
 Clergymen from many Freedoms and
 Diversions

Diversions, which in others are accounted allowable and innocent: Being either such Exercises as are too eager and violent, and therefore unagreeable to that Sedateness and Gravity which becomes our Function; Or such Games and Sports as commonly provoke to Oaths and Curses, which we can neither decently hear, nor, at that time, seasonably reprove; Or such Concourses and Meetings, as are usually accompanied with Jollity and Intemperance, with Folly and Levity, and a boundless Liberty of Discourse; which are very unfit for the Eyes and Ears of devout and serious Christians, and among which Temptations it is by no Means proper to trust so nice and tender a thing as the Reputation of a Clergyman. The Canons of our own and other Churches abound with Cautions and Prohibitions of this Nature: And the Wisdom of them is fully justified in Experience; by which (if we will but make our own Observations) it will be found very clear, that the different Degrees of Respect and Authority which Ministers enjoy, depend upon no one thing so much, as their mixing or not mixing with the Laity,

Laity, in those Diversions and Freedoms of Life. 'Tis true, the submitting to such Mixtures, may gain them the Reputation of good Nature ; but that Reputation may be easily got and maintain'd without it, and is certainly bought too dear, at the Expence of their proper Character, as Ministers of the Gospel. Or, it may endear them to free and irregular Livers, who delight in nothing more, than to see Clergymen willing to become Sharers in their Irregularities ; but whether that, in the End, proves the Foundation of inward Respect, or inward Contempt, is too plain to be made a Question.

Study. VIII. THIS is a Snare into which the younger Clergy are most apt to be drawn, and I know but one way that will effectually prevent their falling into it ; which is, the entering into a Course of Studies suitable to their Profession, particularly of the Holy Scriptures ; with a Resolution to go through and finish that Course, in the best Manner that they are able, and their Circumstances will admit ; out of a laudable Desire, not only to be qualified

lified in all Respects for the Discharge of their Duty, but also to improve and enrich their own Minds; and not to remain Strangers to any parts of Knowledge, which it is proper for Divines to be acquainted with. This will always secure to them an agreeable Entertainment at home; and whenever they desire Diversion abroad (which it is far from my Intention to discourage) it will incline them to seek it chiefly among their own Brethren, and among the most serious and knowing part of the Laity; and there, the Pleasure will be doubled, by the mutual Improvement of one another; without danger of giving Scandal, and without Temptation to Irregularities of any kind.

AND there is the greater need, in our Days, to press upon the Clergy a diligent Application to the Studies of their Profession; with regard, as well to the Dissenters, whose Teachers generally speaking are more learned than in former Days; as to the Papists, who are as diligent as ever, in corrupting and seducing the Members of our Communion. Against the Assaults of both these,

these, the Parochial Clergy cannot furnish themselves with any better Armour, than those excellent Treatises which were written by the *London Divines*, in the Reigns of King *Charles* and King *James* the Second. But besides the Attacks from those two Quarters, there is in our Days a further need of Study and Application in the Clergy, with regard to the younger Gentry ; too many of whom, out of a love of Novelty, and under pretence of *thinking with Freedom*, are become zealous Advocates for such Doctrines and Principles, as subvert the Christian Faith, and destroy the Divine Mission and Authority of a Christian Ministry and a Christian Church. The broaching of these Schemes carries in it a Shew of new Discoveries, and of a Penetration which disdains to go on in the common Road, and in both these Respects is calculated to feed the Vanity of young Men ; who are therefore eager on all Occasions to discover and maintain their Sentiments, and think it no small Matter of Triumph, when they meet with Clergy-men unacquainted with the Cause, and not able to manage the Dispute against them. This is an open Attack upon our common Christianity,

stianity, which it is the more immediate Work of the Ministers of the Gospel to maintain; and as many as shall take Care to furnish themselves with proper and sufficient Armour for that End, and shall employ it zealously, as they see Occasion, against these Enemies of Religion, will be accounted faithful Soldiers of Jesus Christ. Especially, if to their Study and Reasoning, by which they are able to bear up against the Attacks of Free-thinkers, they add the powerful Argument of an exemplary and truly Pastoral Life; which is a sort of Argument that is easily understood by the People, and carries in it an irresistible Force. No Doubts will ever grow in the Minds of the People, whether that Pastor is a *Messenger* and *Ambassador* of Christ, whom thee see diligent in informing them, both by Doctrine and Example, concerning the Will of Christ; nor can they ever be persuaded that *They* are not his *Shepherds* and his *Stewards*, who watch over their Flocks with such Care, as becomes those that *believe* themselves accountable to their Lord and Master.

AND

A N D that you may never be unmindful of the Relation which you bear to **Christ**, and of the Duties incumbent upon you in Consequence of that Relation, I must earnestly recommend to you a frequent and serious Perusal of the Forms of Ordination, especially that of Priests; where, together with that Relation, you will see the solemn Engagements which you enter'd into at the Time of your Ordination, and find the chief Offices of the Ministerial Function distinctly laid out; and all this, in such an excellent and lively Manner, as cannot fail of making great Impression upon a serious Mind.

T H E two Qualifications last mentioned, namely a good Life, and a serious Application to the Study of divine Matters; are the principal Ingredients in the Character of a Clergyman; those, without which, he cannot only do no Service in the Church of **Christ**, but must bring Dishonour to his Profession, and great Mischief to the Souls of Men. On those Accounts, it becomes the Duty of every Clergyman, not only to be possess'd of those

those Qualifications himself ; but also to use his utmost Endeavour, that none but such as are possess'd of them, be admitted to Holy Orders, or the Cure of Souls ; and much more to take Care that he be not accessory to such Admissions, by joining in undue Testimonials for those Ends. It is a Duty which every Man owes to Truth, not to give his Testimony to Things, which he either knows to be false, or does not know to be true : It is a Duty which every Clergyman owes to his Bishop, not to deceive and impose upon him : It is, further, a Duty which he owes to the Church whereof he is a Member, not to be the Means of sending into it ignorant and unworthy Ministers : And, last of all, it is a Duty which he owes to his own Soul, not to involve it in the Guilt of all that Mischief which such Ministers do to the Souls of others, and of all that Scandal and Reproach which they bring upon their Profession and Order. By these and the like Considerations, every Clergyman must arm himself against the Importunities which are usual on such Occasions, and against all the Arguments of Compassion, and Friendship, and Neighbourhood. And
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whoever considers this Matter aright, will not only refuse to joyn in undue Testimonials, but must think himself obliged, when he sees others joining in them, to convey before-hand such private Intimations, as may lead the Bishop to further Enquiries, and hinder him from proceeding, till he shall have given himself proper Satisfaction in some other way.

*Residence, and
Curates.*

IX. FROM the Distinction mentioned under the Sixth Head, between publick Duties, to which Ministers are strictly obliged by the Laws of the Church, and Duties of a more private Nature, which, though not so strictly bound upon them by the Laws, are very important Branches of the Ministerial Office ; from that Distinction there arises another Duty, namely, RESIDENCE ; as this is necessary to the due Discharge of all those Pastoral Offices which are of a more private Nature. And I chuse here to resume that Distinction, as a proper Ground of the Duty of Residence ; because it has been urged to me by some, as a sufficient Reason why I might indulge Non-Residence, that they should be near enough

to perform the Duties of the Lord's Day in Person, and if any necessary Business shall fall out on the Week-Days, as Buryings, Christnings, or the like, some neighbouring Clergyman would be ready to attend. A way of Reasoning, which rests upon this Supposition, that there are no Ministerial Duties, but such as are made expressly necessary by the Laws : and it will appear to be very wrong Reasoning, when it is considered, how many excellent Ends there are, which either cannot be attained at all, or at best in a very imperfect Manner, without personal Residence. Such are, a *daily* Oversight and Inspection, and, by that means, a constant Check and Restraint upon evil Practices of all Kinds, and upon the Growth of corrupt Customs and Habits among the People : Such are also, a more intimate Knowledge of their spiritual Estate, occasional Exhortations and Reproofs, and, that which exhorts and reproves most effectually of all, the daily Sight and Influence of a good Example : To which we must add, The being always at hand, to observe and compose Differences, before they grow too strong ; and to assist the Rich

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with Counsel, the Sick with Comfort, and (according to your Abilities) the Poor and Distress'd with seasonable Relief; and to perform among them all neighbourly and charitable Offices of the like Kinds, which are not only excellent in themselves, but are the means of endearing Ministers to their People, and of opening a Passage into their Hearts for spiritual Instructions of all Sorts.

I am aware, that there is one Case which makes constant Residence impracticable, and God knows it is a Case too common in most Diocefes, namely, the Insufficiency of a Maintenance; which renders it necessary for the Bishop to commit the Care of more than one Parish, to one and the same Hand: And, in such Cases, we can only exhort and intreat Ministers, to have those good Ends seriously in their Thoughts, and to endeavour after them as far as such unavoidable Absence will permit. But the Cases which I now mean, are those of Convenience only, not of Necessity; and my Desire is, to obviate all Applications for Indulgence on such Occasions, by convincing the Clergy, that personal
Resi-

Residence is of too great Importance in the Ministerial Office, to be sacrificed to private Convenience.

I am also aware, that there are Cases, in which the Laws of Church and State suppose and permit Ministers to be absent from their Cures ; particularly, the Case of Pluralities, and of Residence in Cathedral Churches : But, in regard to these, it is my Duty to take Care, that such Absences be not more long, and more frequent, than the Laws intend and direct. By the express Tenor of the Dispensation, every Pluralist is bound to preach thirteen Sermons every Year, at the Place where he does not ordinarily reside, and to keep Hospitality there for two Months ; and by the 44th. Canon of our Church, every Bishop is enjoin'd to take Care, that all such Residentiaries of his Cathedral Church, as have also Parochial Cures, be obliged to return to them, as soon as ever their statutable Residence is performed. Nor is it a sufficient Plea for the habitual Absence, either of Pluralists or Residentiary-Canons, that they have Curates under them, of good Abilities and with

sufficient Salaries, who officiate in their Stead. For tho' it is to be hop'd, on one hand, That all Curates will remember, that in the Eye of the Law and in the Sight of God they stand chargeable with the Cure of Souls ; and, on the other hand, That all such Incumbents who enjoy those additional Advantages, will freely and of their own Accord allow such Salaries as are sufficient and reasonable ; yet is there a great Difference, in the point of Ability to do good, between Incumbents and Curates. The Curates, ordinarily speaking, must be supposed to have less Knowledge and less Experience in their Profession, and not to have near so much Influence and Authority, as Incumbents personally residing : And, not to insist upon the natural Relation there is between a Pastor and his People, a Shepherd and his Flock, which certainly ought to rest upon the Mind of every Pastor ; it will be hard to persuade the People, that the care of their Souls is the thing at his Heart, if they receive not a reasonable Share of Pastoral Offices, by way of Return for the Revenues of the Church.

FROM hence it appears, that where the Law indulges Non-residence, it does not
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intend a total Discharge from the Care which was originally committed to Incumbents, but only a Discharge so far as necessarily follows from the Ground and Reason of such Indulgence ; and when that ceases, the Obligation to a personal Care and Attendance returns of Course. And even in the Times of necessary Absence, many Things may be done by an Incumbent, to shew that he is far from reckoning himself discharged from all manner of Care : the Needy may be reliev'd, poor Children may be sent to School, useful Books may be distributed, Enquiries may be made from time to time concerning the State of Persons and Things, and proper Directions may be given to the Curate for his Behaviour and Studies, that he may be trained up to be an useful Preacher and a prudent Pastor, and thoroughly qualified for a Parochial Cure of his own, whenever it shall please Providence to call him to it. A Circumstance, which makes some Amends to the Church for the Mischiefs of Non-residence, and has doubtless a good Effect, where learned and experienc'd Incumbents make it their Care, to direct young Persons in the Study of Divinity, and to frame their Minds to a Pastoral Life.

B u T, with whatever Misfortunes, Mischiefs, and Inconveniencies, Non-residence may be attended in itself, and by unavoidable Necessity ; it is certain, that these ought not to be encreased, beyond what the Laws allow, and natural Necessity requires ; but on the contrary to be made up and balanc'd by an exact Observance of the Rules which the Church has laid down for the Supply of the Cures. Every Incumbent has the Care of Souls committed to him by the Bishop ; and he needs no other Commission, while he continues to attend that Cure in Person. But if either the Law discharge him from constant Residence, or the Bishop dispense with it, on account of Health, or for other reasonable Cause ; in those Cases, he has no Power, in virtue of his first Commission, to transfer the Cure to what Hand he pleases, but, upon such Failure of Attendance, the Bishop is the proper Judge of the Fitness of the Person who shall be appointed to the Cure. And if he were not the Judge, the Consequence must be (what I have found by Experience,) that Numbers of Cures will at all Times remain in the Hands of Persons, concerning whose Abilities, Morals, Opinions, and even Orders, the Bishop has not
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the least Satisfaction. An Abuse, so unwarrantable in it self, and so pernicious in the Consequences, that I shall think my self much wanting to my Duty, if I do not put in Execution the Laws of the Church upon this Head; especially, since his Grace the Lord Archbishop of this Province, in his Directions to his Suffragan Bishops, hath expressly enjoin'd, *That we make diligent Enquiry concerning Curates in our severall Dioceses, and proceed to Ecclesiastical Censures against those, who shall presume to serve Cures, without being first duly Licenced thereunto; as also against all such Incumbents, who shall receive and employ them, without first obtaining such Licence.*

AND when I am speaking of Curates who enter upon Parochial Cures without the Licence of the Ordinary, I cannot omit to take Notice of the very mischievous and irregular Practice of obtaining *Titles* to Cures, for the single End of obtaining Holy Orders in Virtue of such Titles, without any Intention to serve the Cures. This is a shameful Imposition upon Bishops, and defeats the wise End of the 33^d Canon of our Church, which was, to prevent the

needless multiplying of Clergymen, beyond what the present Occasions of the Church require; which, when it happens, exposes the Church to Contempt, and the Persons to Reproach, and lays them under Temptations to submit to mean and sometimes indirect Methods of Application for Preferment, and gives great Advantage to mercenary Patrons. To prevent those Evils as much as may be, I shall insist upon a solemn Declaration to be made by every Incumbent who gives a Title for Orders, That such Title is true and real; according to a Form which I have printed for that Purpose at the End of these Directions, and which I expect to be the standing Form of all Titles that are sent to me.

Fabricks, and Possessions, of the Church.

X. H I T H E R T O I have apply'd my self to you, as you stand entrusted by God and His Church, with the Administration of Divine Offices, and the Care of Souls. I must now say somewhat concerning another kind of Trust, which is not indeed so high and important in its Nature, but yet is such, as cannot with a good Conscience be neglected, I mean, the Patrimony

mony of the Church ; without which, we could not, humanly speaking, have *establiſh'd Cures*, nor by Conſequence thoſe many Advantages of conſtant perſonal Reſidence, which I have enumerated under the laſt Head. Religion therefore is nearly concerned, that due Care be taken to preſerve and continue Things, which are ſuch manifeſt Supports to it ; and I need not ſay on whom that Care reſts, ſince all our Laws conſider the Church as in a State of Minority and Pupilage, and every Incumbent as the Guardian for the time being, of the Rights of his own Church ; who therefore ſtands obliged to tranſmit them entire to his Succeſſors, and is guilty of a Breach of Truſt, if through his Neglect the Church ſhall ſuffer Loſs or Diminution in Profits or Conveniencies of any kind ; if the Houſes ſhall run to decay, or the Glebe be injur'd in Tillage, Fences, or Trees ; or the Tythes be diminished, by undue Compoſitions, and by Cuſtoms and Modus's growing and gaining Strength in his Time.

WHERE no Houſe is, the Law does not think it reaſonable to inflict the Penalties

nalties of Non-residence ; and therefore it takes great Care, where Houses are, to keep them in due Repair ; not only in a habitable, but as a Constitution of our Church expresses it, in a *decent* State ; such as is suitable to the Character of a Clergyman, and to the Condition of a Person who has had a liberal Education, and such as may make personal Residence easy and delightful. This is what the Laws of the Church require of every Clergyman, under severe Penalties ; but my present Business is not, to explain the Obligation of Law, but to enforce the Obligation of Conscience ; having far more Delight to see Justice done to the Church, freely, than by Constraint ; and knowing, how much more agreeable it is to the sacred Character and Function, to be led into what is right by a Sense of Duty and Conscience, than to be driven into it by the Threatnings and Penalties of the Law. And a Matter of Conscience this certainly is ; not only in it self, as it is the betraying a Trust which the Church commits to Incumbents ; but in the Consequences also, as it brings great Charge and Difficulty upon the Successors, and, which is no small Aggravation

gravation of the Injustice, a Charge that might have been prevented at very little Expence, by an early Care in the Predecessors : The Failings in Fabricks being like those in our Bodies, cured and amended at small Expence, if taken in time ; but by Delays becoming very chargeable, and oft-times incurable,

THE thing then to be guarded against in this Matter, is Delay ; which must occasion a heavy Burden somewhere : If upon the Incumbent himself, it is great Folly ; if upon his Successor, it is great Injustice. Nor is it enough to satisfy the Conscience under such Delays, that their Executors will be accountable to the next Successor ; since they know, that the utmost which the Law it self allows in that Case, though generally much more than would have *prevented* the Mischief, bears no kind of Proportion to the real Damage which the Successor sustains by such Delay.

WHEN I spake, under the last Head, of the many Mischiefs of Non-residence, I industriously reserved one of them for this Place, *viz.* the Decay and Ruin of
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Parsonage-Houses. It may be supposed, ordinarily speaking, that Clergymen will provide for Decency *in the Places where they dwell*, not only from a Sense of Duty to God and the Church, but for their own Convenience and Credit, and to secure themselves from the Contempt of their Neighbours. But we see too little of this, where Incumbents do not personally reside ; the Houses, in that Case, usually falling into the Hands of Farmers, who are no further concern'd either in Conscience or Credit, than to keep them in a mere habitable Condition. And where Pluralists, who enjoy a double Portion, can prevail with themselves to leave the Houses of the Church to the Mercy of such Inhabitants, they must have forgotten, not only the Obligations which rest upon them in common with other Incumbents, but also how unseemly it appears in Them, to be less forward in doing right to the Church, the more she enables them to do it ; to be less kind to Her, the more Bountiful she is to Them.

THE Mischief and Injustice which attends those Neglects in the Repairing of Parsonage-Houses, do equally attend the
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Neglect of *Chancels*, the Care whereof is assigned, by the Laws of the Church, to Rectors ; who, by bestowing upon them a Decency suitable to that most sacred Office of our Religion to which they are appropriated, do not only invite the Parishioners to preserve the *Church* in a clean and decent State, but also leave the neighbouring Impropriators without any colourable Excuse, if they do not right to the Chancels under their Care ; which undoubtedly they will be less forward to do, as long as they can be kept in countenance by the Neglect of Spiritual Rectors.

THE like Reasoning from the Obligation of Conscience, will equally hold with regard to the *Possessions* of the Church ; both as they are a Trust in the Hands of the present Incumbents, and as the Neglect or Abuse of them is a great Damage and Injury to the Successors. In the case of temporal Possessions, if one is Tenant of an Estate for Life only, and destroys the Woods, or lets the Houses and Fences run to Ruin, or uses the Grounds otherwise than in a fair and husbandlike Way ; the Law accounts all this a plain Injustice

justice to the next Heir, and accordingly, at his Motion, will give Satisfaction for the Damage done, and put a Stop to such Abuses for the Time to come. In the case of Ecclesiastical Possessions, the next Incumbent is not known, and Patrons oft-times live at a Distance, or may not think fit to give themselves the Trouble of interposing; but inasmuch as the being a Tenure *for Life only* is the Foundation of the Injustice, the Crime is the very same here, as in the case of temporal Possessions; and the less Hold the Law takes of it, the greater need there is to urge and enforce the Obligations of Conscience, and to beseech Incumbents to have a watchful Eye over their Agents and Tenants, that the Glebes be not abused by them, either in these, or any other respects,

IN like Manner, and upon the same Obligations of Conscience, great care ought to be taken, in the ordering and management of *Tythes*; that no unreasonable Compositions be made, nor permitted at any hand to grow into *Modus's*, which have already swallowed up so large a Share of the Patrimony of the Church
beyond

beyond the Possibility of a Retrieve, and which therefore ought to be immediately broken, where they are not yet arriv'd to a legal Establishment. Nor must the Clergy, when there is need to call-in the Assistance of the Law, be discouraged by the Fear of being thought litigious; since, besides the special Obligations upon them not to see the Church injur'd, they have certainly the same Privilege with other Men, to maintain their own just Rights. So far are the Clergy from deserving such a Censure, that it is to be fear'd they are rather more easy, than is fairly consistent with their Duty to the Church; and and if Enquiry were to be made into all the Suits that have been commenced for Tythes, it would be found, that the Instances in which they have miscarried, bear no kind of Proportion, in point of Number, to those in which they have prevail'd. But if any Clergyman shall have enter'd unhappily into settled Engagements for his own Time, the Church may however expect this Justice from him, that he take care to inform his Successors, either by an Entry in the Register-Book of the Parish, or by some other Method equally proper and sure, that such

con-

continuance of the self same Payments in a Succession of Years, was owing, not to any legal Composition or Modus, but to special Agreements between him and the Parishioners.

I doubt not, but those prejudicial Compositions, which are slid by Degrees into settled Modus's, have been owing in many Instances to the Supineness and Negligence of Incumbents ; but I am also afraid, that in some Instances they may have been owing to a far worse Cause, and that is, *Bonds of Resignation*, exacted by Patrons, and given unawares by Clergymen ; which are not only inconsistent with the Oath against Simoniackal Contracts, and contrary to the Laws of the Church in all Ages, and upon both these accounts an unhappy Entanglement to the Minds and Consciences of Clergymen ; but are also the Means of enslaving them during Life to the Will and Pleasure of Patrons, and particularly of tempting them to submit to all the most unreasonable Agreements and Compositions for Tythes, which can be propos'd.

T H E S E

THESE Things are but small, in comparison of the Duties which more immediately belong to the Pastoral Office; but the Mischiefs occasion'd by the Neglect of them, are not small, nor ought any thing to be so accounted, which is a necessary Means to preserve the Rights of the Church, and to enable the Parochial Clergy to go through their Pastoral Labours with Comfort and Success. In the pursuit of which excellent Ends, you shall always be sure of the best Assistances that are in my Power; and you cannot fail of a special Blessing from Heaven upon your Undertakings, while you continue to express your Zeal for the Honour of God and the Salvation of Souls, by a faithful and conscientious Discharge of all the Parts of the Ministerial Function.

AND now, my Brethren, having laid before you what I thought proper concerning the publick Service of our Church, and the Provisions for a publick Ministry to attend that Service, and having suggested such Rules in relation to both, as seem to me to render them most effectual

E tual

tual for the great Ends of Religion ; I must beg leave to mention one thing more, and that is, the Obligation that lies upon us all, not only to make the due Administration of these, a Blessing to our own Time, but also to do all that lies in our Power to ensure the Enjoyment of them to our latest Posterity. In pursuance of this, I must intreat you to be very diligent in inculcating upon your People this most plain and important Truth, That there is no Means, under God, of continuing these invaluable Blessings to Us or our Posterity, but a zealous and resolute Maintenance of the Succession to the Crown in the Protestant Line ; there being no Thought more visionary, nor any Reasoning more absurd, than the supposing that a Protestant Service and a Protestant Ministry can prosper or subsist, under a Popish Prince. Put them in mind (as many I mean, as did not see it, or seem to have forgot it,) that the Experiment has been already try'd, and not only failed, but that the swift Progress which was then made towards the Destruction of our Religious Rights, left the Nation a most convincing Proof of what they are to expect from a Popish Prince ;
all

all Princes of that Religion being equally bound in Conscience to endeavour the Extirpation of a Protestant Church. And let me further intreat you to urge upon particular Persons, as you see Occasion, the Regard they owe to their Religion and Country; and also, how abominable it must appear to all honest and sober Minds, to find the general Tenor of their Actions and Discourse, direct Contradiction to their Oaths. Above all, let me beseech you to make it your Care, that every thing in your Own Conduct and Conversation be exactly agreeable to the Oaths you have taken; and particularly, fail not to let your Parishioners hear the King and the Royal Family constantly pray'd for before Sermon by Name; which I must peremptorily insist upon, as well in Compliance with the Canon of our Church to that purpose, as to remove a Reproach which the Omission of it will occasion, as if such Clergymen had not taken the Oaths sincerely, and therefore are willing to avoid as much as they can, all publick Notice of the King and the Royal Family, and all Expressions of Regard and Respect to them: An Opinion, which being joyn'd to the Remembrance of their ha-

ving taken the most strict and solemn Oaths of Fidelity and Abjuration, would lessen the Reverence of an Oath in the Minds of the People, and weaken the Credit and Authority of the Clergy, and be a great Hindrance to the Success of their Ministry in general.

FINALLY, I must intreat you to go one Step further in your Expressions of Zeal for the King and the Protestant Succession ; namely, to endeavour to remove out of the Minds of your People all those unjust Jealousies and Prejudices against his Majesty and his Administration, which you see sown among them by the professed Enemies of his Government, with a Design to overthrow it: And this I may and ought to press with the greater Freedom and Earnestness, both because the Diligence of the Enemy in sowing Jealousies and spreading Misrepresentations, is incredible, and also because I can declare with the greatest Sincerity, that I am firmly persuaded, that our good and gracious King has nothing more in his Desire and Intention, than to preserve the Constitution, as it stands establish'd, both in Church and State.

A P P E N -



APPENDIX.



I.

*King GEORGE's Directions to the
Archbishops and Bishops, for the pre-
serving of Unity in the Church, and
the Purity of the Christian Faith ;
particularly, in the Doctrine of the
HOLY TRINITY.*

GEORGE R.

MOST Reverend, and Right
Reverend, Fathers in GOD,
We Greet you well. Whereas
We have been given to understand, That
divers impious Tenets and Doctrines have
been of late advanced and maintained

E 3

with

with much Boldness and Openness, contrary to the great and fundamental Truths of the Christian Religion, and particularly, to the Doctrine of the Holy and Ever-blessed TRINITY ; and that moreover divers Persons, as well of the Clergy as Laity, have presumed to propagate such impious Doctrines, not only by publick Discourse and Conversation, but also by Writing and Publishing Books and Pamphlets in Opposition to the said sacred Truth ; to the great Dishonour of Almighty God, the Disturbance of the Peace and Quiet of this Our Church and Nation, and the Offence of all Pious and sober-minded Christians.

WE therefore, out of Our Princely Care and Zeal for preserving the Purity of the Christian Faith, of which We are, under God, the chief Defender, and also for preserving the Peace and Quiet of Church and State, Do strictly Charge and Require you Our *Archbishops* and *Bishops*, to whom, under Us, the Care of Religion more especially belongs, That you do, without Delay, signify to the Clergy of your several Dioceses this Our Royal Command, which We require you to see
duly

duly published and observed ; namely,
 That *no Preacher whatsoever, in his Sermon,
 or Lecture, do presume to deliver any other
 Doctrine, concerning the great and funda-
 mental Truths of Our most Holy Religion,
 and particularly, concerning the Blessed
 TRINITY, than what are contained in
 the Holy Scriptures, and are agreeable to the
 Three Creeds, and the Thirty Nine Articles
 of Religion.*

A N D whereas divers good Laws have
 been enacted for restraining the exorbi-
 tant Liberties aforesaid, one particularly in
 the Thirteenth Year of Queen *E L I Z A-
 B E T H*, intituled, *An Act for Ministers
 of the Church to be of sound Religion* ; by
 which it is provided, “ That if any Per-
 “ son Ecclesiastical, or which shall have
 “ Ecclesiastical Living, shall advisedly
 “ maintain, or affirm, any Doctrine di-
 “ rectly contrary or repugnant to the
 “ Thirty Nine Articles, and being con-
 “ ventioned before the Bishop of the Diocese,
 “ shall persist therein, or not revoke his
 “ Error, or after such Revocation est-
 “ soon affirm such untrue Doctrine ; such
 “ maintaining, or affirming, and persist-
 “ ing, or such estsoon affirming, shall be
 E 4 “ just

“ just Cause to deprive such Person of his
 “ Ecclesiastical Promotion ; and it shall
 “ be lawful to the Bishop of the Diocese,
 “ or the Ordinary, to deprive such Per-
 “ son so persisting, or lawfully convicted
 “ of such estsoons affirming, and upon
 “ such Sentence of Deprivation pronoun-
 “ ced, he shall be indeed deprived.” And
 one other Act of Parliament made in the
 Ninth Year of King *WILLIAM* the
 Third, intituled, *An Act for the more effec-
 tual Suppressing of Blasphemy and Profaneness* ;
 by which it is provided, “ That if any
 “ Person shall, by Writing, Printing,
 “ Teaching, or advised Speaking, deny
 “ any one of the Persons in the Holy
 “ TRINITY to be GOD ; or shall
 “ assert and maintain there are more Gods
 “ than one ; or shall deny the Christian
 “ Religion to be true ; or the Holy Scrip-
 “ tures of the Old and New Testament
 “ to be of Divine Authority ; and shall,
 “ upon Indictment, or Information, in
 “ any of His Majesty’s Courts at *West-
 minster*, or at the Assizes, be thereof
 “ lawfully convicted by the Oath of Two
 “ or more Credible Witnesses ; such Per-
 “ son, for the first Offence, shall be ad-
 “ judged incapable and disabled in Law
 “ to

“ to have or enjoy any Office or Employ-
 “ ment Ecclesiastical, Civil, or Military;
 “ and that if any Person so convicted, as
 “ aforesaid, shall, at the Time of his
 “ Conviction, enjoy or possess any Office,
 “ Place, or Employment, such Office,
 “ Place, or Employment, shall be void;
 “ and if he offend and be convicted a se-
 “ cond Time of any of the said Crimes,
 “ he shall be disabled to sue, prosecute,
 “ plead, or use any Action or Information
 “ in any Court of Law or Equity, or to
 “ be Guardian of any Child, or Executor,
 “ or Administrator of any Person, or ca-
 “ pable of any Legacy, or Deed of Gift,
 “ or to bear any Office, Civil or Military,
 “ or Benefice Ecclesiastical, for ever,
 “ within this Realm; and shall also suffer
 “ Imprisonment for the space of three
 “ Years, without Bail or Mainprize, from
 “ the Time of such Conviction.” We
 therefore being desirous to discountenance
 and suppress all such impious Attempts and
 Practices to the utmost of our Power, Do
 strictly Charge and Command you to
 make use of your own Authority for
 that end, according to the Tenor and
 Direction of the said Act made in the
 Thirteenth Year of Queen ELIZA-
 BETH;

BETH; together with all other Means and Endeavours suitable to your Holy Profession, for opposing and suppressing all such Practices. And We, on Our Part, will give strict Charge to Our Judges, and all other Civil Officers, to do their Duty in executing the said Act made in the Ninth Year of King *WILLIAM* the *Third*, and all the other good and wholesome Laws made for the Preservation of Our Holy Religion, upon such Persons as shall offend against the same, and thereby give Occasion of Scandal and Disturbance in Our Church and Kingdom.

*Given at Our Court at St.
James's the Seventh Day
of May, 1721. in the Se-
venth Year of Our Reign.*

By His Majesty's Command,

Carteret.

II. *The*

II.

The Archbishop of Canterbury's Directions to the Bishops of his Province, Anno 1716. concerning Orders and Curates.

I. **T**HAT you require of every Person who desires to be admitted to Holy Orders, that he signify to you his Name and Place of Abode, and transmit to you his Testimonial, and a Certificate of his Age duly attested, with the Title upon which he is to be Ordained, at least Twenty Days before the Time of Ordination; and that he appear on *Wednesday*, or at farthest on *Thursday* in *Ember-Week*, in order to his Examination.

II. **T**HAT if you shall reject any Person, who applies for Holy Orders, upon

on the Account of Immorality proved against him, you signify the Name of the Person so rejected, with the Reason of your rejecting him, to me, within one Month; that so I may acquaint the rest of my Suffragans with the Case of such rejected Person before the next Ordination.

III. **T H A T** you admit not any Person to Holy Orders, who having resided any considerable Time out of the University, does not send to you, with his Testimonial, a Certificate signed by the Minister, and other credible Inhabitants of the Parish where he so resided, expressing that Notice was given in the Church, in time of Divine Service, on some *Sunday*, at least a Month before the Day of Ordination, of his Intention to offer himself to be Ordained at such a time, to the end that any Person, who knows any Impediment, or notable Crime, for the which he ought not to be Ordained, may have Opportunity to make his Objections against him.

IV. **T H A T**

IV. **T H A T** you admit no Letters Testimonial, on any Occasion whatsoever, unless it be therein expressed, for what particular End, and Design, such Letters are granted ; nor unless it be declared by those who shall sign them, that they have personally known the Life and Behaviour of the Person for the time by them certified, and do believe in their Conscience that he is qualified for that Order, Office, or Employment, to which he desires to be admitted.

V. **T H A T** in all Testimonials sent from any College or Hall, in either of the Universities, you expect that they be signed, as well as sealed ; and that among the Persons signing, the Governour of such College, or Hall, or, in his Absence, the next Person under such Governour, with the Dean, or Reader of Divinity, and the Tutor of the Person to whom the Testimonial is granted (such Tutor being in the College, and such Person being under the Degree of Master of Arts) do subscribe their Names.

VI. **T H A T**

VI. THAT you admit not any Person to Holy Orders upon Letters Dimissory, unless they are granted by the Bishop himself, or Guardian of the Spiritualities *Sede vacante*, nor unless it be expressed in such Letters, that he who grants them, has fully satisfied himself of the Title and Conversation of the Person, to whom the Letter is granted.

VII. THAT you make diligent Enquiry concerning CURATES in your Diocese, and proceed to Ecclesiastical Censures against those, who shall presume to serve Cures without being first duly Licensed thereunto; as also against all such Incumbents who shall receive and employ them, without first obtaining such Licence.

VIII. THAT you do not by any means admit of any Minister, who removes from another Diocese, to serve as a Curate in your's, without Testimony of the Bishop of that Diocese, or Ordinary of the peculiar Jurisdiction, from whence he comes, in writing, of his Honesty, Ability,

lity, and Conformity to the Ecclesiastical Laws of the Church of *England*.

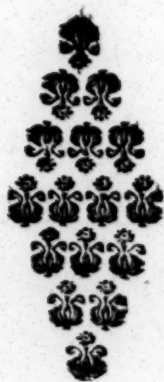
IX. T H A T you do not allow any Minister to serve more than one Church, or Chapel, in one Day, except that Chapel be a Member of the Parish-Church, or united thereunto ; and unless the said Church, or Chapel, where such Minister shall serve in two Places, be not able in your Judgment to maintain a Curate.

X. T H A T in the Instrument of Licence granted to any Curate, you appoint him a sufficient Salary according to the Power vested in you by the Laws of the Church, and the particular Direction of a late Act of Parliament for the better Maintenance of Curates.

XI. T H A T in Licences to be granted to Persons to serve any Cure, you cause to be inserted, after the mention of the particular Cure provided for by such Licence, a Clause to this Effect, *or in any other Parish within the Diocese, to which such Curate shall remove with the Consent of the Bishop.*

XII. T H A T

XII. T H A T you take Care, as much as is possible, that whosoever is admitted to serve any Cure, do reside in the Parish where he is to serve; especially in Livings that are able to support a Resident Curate: And where that cannot be done, that they do at least reside so near to the Place, that they may conveniently perform all their Duties both in the Church and Parish.

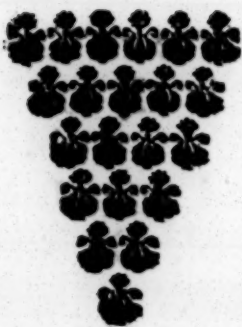


Form of a TITLE for
ORDERS.

*To the Right Reverend Fa-
ther in God, EDMUND*
Lord Bishop of LON-
DON.

TH E S E are to Certify your Lord-
ship that I, A. B. Rector [or
Vicar] of in the County of
 and your Lordship's Diocese
of LONDON, do hereby nominate
and appoint, C. D. to perform the
Office of a Curate in my Church of
aforesaid, and do promise to allow him
the yearly Sum of for his Main-
tenance in the same, and to continue
him to officiate in my said Church un-
til he shall be otherwise provided of
some Ecclesiastical Preferment, unless *by for*
any Fault by him committed he shall be
F lawfully

by your Lordship or your Successors
(82)
lawfully removed from the same. And
I hereby solemnly declare, that I do
not fraudulently give this Certificate to
entitle the said C. D. to receive Holy
Orders, but with a real Intention to
employ him in my said Church accord-
ing to what is before expressed. Wit-
ness my Hand, this Day of
in the Year of our Lord



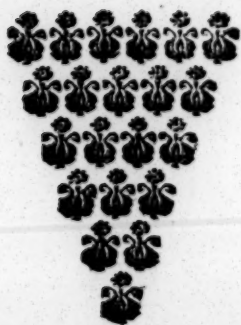
I V.

*An Act for the better Main-
tenance of CURATES,
12 Annæ, c. 12.*

WHEREAS the Absence of beneficed Ministers ought to be supplied by Curates that are sufficient and licensed Preachers, and no Curates or Ministers ought to serve in any Place without the Examination and Admission of the Bishop of the Diocese, or Ordinary of the Place, having Episcopal Jurisdiction: But nevertheless, for want of sufficient Maintenance and Encouragement for such Curates, the Cures within that Part of *Great Britain* called *England*, have been in several Places meanly supplied: For Remedy whereof, Be it enacted by the Queen's most excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Com-
F 2 mons

mons in this present Parliament assembled, and by the Authority of the same, That if any Rector or Vicar, having Cure of Souls, shall, from and after the Nine and Twentieth Day of *September*, in the Year of our Lord One thousand seven hundred and fourteen, nominate and present any Curate to the Bishop or Ordinary, to be licensed, or admitted to serve the Cure of such Rector or Vicar in his Absence, the said Bishop or Ordinary, having Regard to the Greatness of the Cure, and the Value of the Ecclesiastical Benefices of such Rector or Vicar, shall, on or before the granting such Licence, appoint, by Writing under his Hand and Seal, a sufficient certain Stipend or Allowance, not exceeding Fifty Pounds *per Annum*, nor less than Twenty Pounds *per Annum*, to be paid or answered, at such times as he shall think fit, by such Rector or Vicar, to such Curate, for his Support and Maintenance ; And if it shall appear to the Bishop or Ordinary, upon Complaint or otherwise, that any Curate of such Rector or Vicar, licensed or admitted before the said Nine and twentieth Day of *September*, in the Year of our Lord One thousand

thousand seven hundred and fourteen, hath not a sufficient Maintenance, It shall be lawful to and for the said Bishop or Ordinary to appoint him a certain Stipend or Allowance, in like manner as before-mentioned ; and in case any Difference shall arise between any Rector or Vicar, and his Curate, touching such Stipend or Allowance, or the Payment thereof, the Bishop or Ordinary, on Complaint to him made, shall summarily hear and determine the same ; and in case of Neglect or Refusal to pay such Stipend or Allowance, may sequester the Profits of such Benefice, for or until Payment thereof.





DIRECTIONS

Concerning the proper Instruments to be brought to the Bishop, for obtaining Orders, Institutions, and Licences ; and also concerning the Things to be done after Institution or Licence obtain'd,



For ORDERS.

A SIGNIFICATION of his Name, and Place of Abode, according to the first Article of the Archbishop's Directions.

C E R-

CERTIFICATE of having made Publication in the Church, of his Design to enter into Holy Orders ; according to the Third Article of the Archbishop's Directions.

LETTERS Testimonial of his good Life and Behaviour ; according to the Tenor of the 34th Canon, and the fourth and fifth Articles of the Archbishop's Directions.

CERTIFICATE of his Age from the Register-Book, under the Hands of the Ministers and Church-Wardens of the Parish where he was born.

TITLE upon which he is to be Ordain'd ; according to the Tenor of the 33^d Canon, and in the Form directed in this Appendix, N^o III.

Note, That by the First and Second Articles of the Archbishop's Directions, all the fore-mentioned Instruments are to be transmitted to the
F 4 *Bishop*

*Bishop at least Twenty Days
before the Time of Ordina-
tion.*

IN case he come for *Priest's* Orders,
he is to exhibit to the Bishop his Letters
of Orders for *Deacon*.

For INSTITUTION.

Before it.

THE Presentation to be tender'd to
the Bishop, and left with Him to
be consider'd.

THE Orders of Deacon and Priest
to be exhibited to the Bishop; accor-
ding to the 39th Canon.

TESTIMONIALS of his former
good Life and Behaviour, according to
the 39th Canon; and if he come out of
another Diocese, then a Testimonial
from the Bishop or Ordinary of the Dio-
cese or Place from whence he comes.

After

After Institution.

TO compound for his First Fruits, at the Office of First Fruits, according to *Stat. 26. H. VIII. C. 3. S. 2.* unless it be a Living that is discharg'd, either as being a Vicarage not exceeding 10 *l.* a Year, or a Parsonage not exceeding Ten Marks, in the King's Books, and so discharg'd by *Stat. 1 Eliz. C. 4. S. 29.* Or else, as not exceeding 50 *l. per Annum* clear Value, and discharg'd by *Stat. 5. Ann. C. 24. S. 1.*

TO carry the Mandate of Induction to the proper Office of the Person to whom it is directed ; and after Induction, to receive a Certificate thereof from the Person who inducts.

TO read the Common-Prayer, and declare Assent and Consent, within Two Months next after actual Possession, according to *Stat. 13, 14. Car. 2. C. 4. §. 6.* unless dispens'd with by the Ordinary upon some lawful Impediment.

* **T**O

To make the Declaration in the Church, That he will conform to the Liturgy of the Church of *England*, as it is now by Law establish'd ; and then to read the Certificate of his having subscrib'd it before the Bishop. These to be done within Three Months after Institution.

To read the Thirty Nine Articles, in the time of Common Prayer, with Declaration of his unfeigned Assent thereunto, within two Months after Induction.

Note, It may be convenient to procure a Certificate from the Church-Wardens, or other Inhabitants, of having performed all the forementioned Things, which are to be done in the Church ; but there is no Law that requires such Certificate, nor need it be in any certain Form.

To take the Oath of Abjuration within Three Months after Institution ; either in one of the Courts of *Westminster*, or at the General Quarter Sessions of the County, City, or Place, where he shall reside.

For

For a Licence to a CURACY.

A NOMINATION from the Incumbent ; in which is to be express'd the Salary propos'd to be allow'd for serving the Cure.

To exhibit to the Bishop his Letters of Orders.

To bring Letters Testimonial from his College ; or if he come not immediately from a College, then to bring them from the neighbouring Clergy, where he has dwelt for some time before, if in the Bishop's own Diocese.

IN case he come from another Diocese ; then, to bring Letters Testimonial from the Bishop or Ordinary of the Diocese or Place from whence he comes ; according to the 48th Canon, and the 8th Article of the Archbishop's Directions.

WITHIN three Months after he is licens'd ; to read in the Church the Declaration

claration appointed by the Act of Uniformity, "That he will conform to the Liturgy of the Church of *England*, as it " is now by Law establish'd," and also the Certificate of his having subscrib'd it before the Bishop ; according to *Stat. 13, 14. Car. II. C. 4. §. 11.*

For a Licence to a LECTURE.

TO bring to the Bishop a Certificate from the Minister and Churchwardens, of his having been duly Elected, or an Appointment under Hand and Seal of the Person or Persons who have Power to appoint.

To exhibit his Orders of Deacon and Priest.

To bring Testimonials of his sober and regular Behaviour.

To read the Thirty Nine Articles in the Presence of the Bishop, according to *Stat. 13, 14 Car. II. C. 4. S. 19.*

WITHIN

WITHIN three Months after being Licensed; to make the Declaration appointed by the Act of Uniformity 13, 14 *Car. II. C. 4. §. 11.* " That he will conform to the Liturgy of the Church of *England*, as it is now by Law established, " in the Church where he is appointed Lecturer; and at the same Time to read the Certificate of his having subscribed it before the Bishop.

Dispensation for a PLURALITY.

TO obtain of the Bishop, in whose Diocese the Livings are, two Certificates of the Values in the King's Books and the reputed Values and Distance of such Livings; one Certificate for the Lord Archbishop of *Canterbury*, and the other for the Lord Chancellor. And if the Livings lie in two Dioceses, then two Certificates, as aforesaid, are to be obtain'd from each Bishop; each certifying the Value in the King's Books, and the reputed Value of the Living in his own Diocese; and both of them, the Distance of the two Livings.

To

To exhibit to his Grace his Presentation to the second Living.

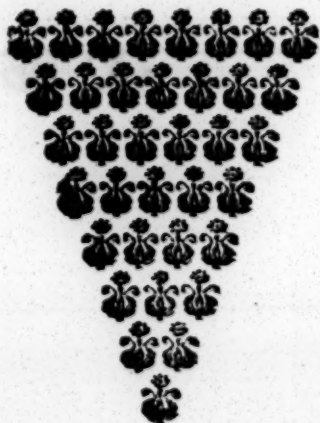
To bring two Papers of Testimonials from the Neighbouring Clergy, concerning his Behaviour and Conversation; one for the Archbishop of *Canterbury*, and the other for the Lord Chancellor.

To exhibit to the Archbishop his Letters of Orders, of Priest and Deacon.

To exhibit to his Grace a Certificate of his having taken the Degree of Master of Arts at the least, in one of the Universities of this Realm, under the Hand of the Register of such University, respectively ; in pursuance of the 41st Canon.

IN Case he be not Doctor or Bachelor of Divinity, nor Doctor or Bachelor of Canon Law, he is to procure a Qualification, as Chaplain to some Nobleman, or to some other Person empower'd by Law to grant Qualifications for Pluralities (which is also to be duly Register'd in the Faculty Office, in order to
be

be tender'd to the Archbishop) according to the *Stat. 21 H. VIII. C. 13.* And if he hath regularly taken any of the afore-said Degrees, which the Statute allows as Qualifications, he is to procure a Certificate thereof in the manner before-mention'd, and to exhibit it to the Archbishop.



(25)

is recorded in the (book) according
to the date of the (book) and it
is a copy of the original of the (book)
which is in the (book) and it is a
copy of the original of the (book)

4 00 58



*A Course of SINGING-PSALMS,
for Half a Year.*



Praise and Thanksgiving.

The *First* Psalm at Morning-Service.

Sunday.

- I. **P** S A L. viii. 1, 2, 3, 4. O God, our Lord
 II. — ix. 1, 2, 7, 8, 9, 10. With Heart and
 III. { — xix. 1, 2, 3. The heavens — with
 Gloria Patri.
 IV. — xxxiii. 1, 2, 3, 4. Ye righteous
 V. — xxxiv. 1, 2, 3, 7, 8. I will give land
 VI. — xlvii. 1, 2, 6. Ye people — Gloria Patri
 VII. — lvi. 10, 11, 12, 13. I glory in
 VIII. — lvii. 9, 10, 11, 12. My heart is set
 IX. — lxxv. 1, 2, 3, 4. Thy praise alone
 X. — lxxvi. 1, 2, 3, 4. Ye men on earth
 XI. — lxxvi. 16, 17, 18, 19, 20. Come forth
 G Sund. XII.

Sunday.

- XII. { — lxvii. 1, 2, 3, 4. *Have mercy on us*
or
— lxxvii. 11, 12, 13, 14. *I will regard*
- XIII. — lxxxix. 1, 2, 5, 6. *To sing the mercies*
- XIV. — lxxxix. 7, 8, 14, 15. *God in assembly*
- XV. — xcii. 1, 2, 3, 4, 5. *It is a thing*
- XVI. — xciii. 1, 2, 3, 6. *The Lord doth reign*
- XVII. — xcv. 1, 2, 6, 7. *O come let us*
- XVIII. — xcvi. 1, 2, 3, 4. *Sing ye with praise*
- XIX. — xcvi. 1, 5, 6, 7, 8. *Sing ye*
- XX. { — xcvi. 9, 10, 11. *Fall down — with*
Gloria Patri
- XXI. { — c. 1, 2, 3, 4. *All people*
or
— ciii. 1, 2, 12, 13. *My Soul, give land*
- XXII. — cv. 1, 2, 3, 4. *Give praises*
- XXIII. { — cxvii. 1, 2. *O all ye Nations Gl. Pat.*
or
— cxxxiv. 1, 2, 3. *Behold, and have*
- XXIV. — cxlv. 1, 2, 3, 4. *Thee will I laud*
- XXV. — cxlv. 6, 7, 11, 12. *The Lord our God*
- XXVI. { — cxlvii. 1, 3, 4, 8. *Praise ye the Lord*
or
— cl. 1, 2, 6. *Yield unto God — Gl. Pat.*

Prayer



Prayer to God, and Trust in him.

The *Second Psalm* at Morning-Service.

Sunday.

- I. **P** S A L. iv. 6, 7, 8, 9. *Offer to God*
 II. — v. 1, 2, 3, 10, 11. *Incline thine ears*
 III. — ix. 9, 10, 17, 18. *He is protector*
 IV. — xvii. 4, 5, 6, 7, 8. *As for the works*
 V. — xviii. 1, 2, 29, 30. *O God, my strength*
 VI. — xxiii. 1, 2, 3, 4. *The Lord is*
 { — xxv. 4, 5, 6, 7. *Direct me*
 VII. or
 { — xxviii. 1, 2, 6, 7, 9. *Thou art, O Lord*
 VIII. — xxxiii. 16, 17, 18, 19, 20. *But lo!*
 IX. — xxxiv. 7, 8, 9. *The Angel. Gl. Patri.*
 X. — xxxvi. 7, 8, 9, 10. *Thy mercy*
 XI. { — li. 10, 11, 12, second metre, *O*
 God — with Gloria Patri.
 XII. — liv. 1, 2, 6. *God save me. Gl. Patri.*
 XIII. — lxi. 1, 3, 4, 8. *Regard, O Lord*
 XIV. — lxii. 1, 2, 7, 8. *My soul to God*
 XV. — lxiii. 1, 4, 5, 7. *O God, my God*
 XVI. { — lxxi. 1, 2, 3, 4, 5, 6. *My Lord,*
 my God
 XVII. { — lxxiii. 23, 24, 25, 26. *What*
 thing is
 XVIII. { — xci. 1, 2, 9, 10, 11. *He that*
 within

Sunday

- XIX. — cvi. 1, 2, 3, 4. *Praise ye the Lord*
XX. { — cxix. 33, 34, 35, 36. *Instruct me,
Lord*
XXI. { — cxix. 57, 58, 63, 64. *O God,
which art*
XXII. — cxix. 73, 74, 76, 77. *Thy bands*
XXIII. { — cxix. 132, 133, 134, 135, 136.
With mercy and compassion
XXIV. — cxxx. 2, 3, 4, 5. *Hearken, O Lord*
XXV. { — cxliii. 1, 2, 8, 10. *Lord, bear my
prayer*
XXVI. { — cxlvi. 4, 5, 6, 7, 8. *Blessed and
happy*





Precepts, and Motives to a Godly Life.

The Psalm at Evening-Service.

Sunday

- I. **P** S A L. i. 1, 2, 3, 4. *The Man is blest*
- II. { — xv. 1, 2, 3, 4. *Within thy tabernacle*
- III. { — xviii. 23, 24, 25, 29, 30. *The Lord therefore*
- IV. — xix. 7, 8, 9, 10. *How perfect is*
- V. { — xxiv. 3, 4, 5. *Who is the man*
— Gloria Patri.
- VI. { — xxxiv. 11, 12, 13, 14. *Come near to me*
- VII. — xxxvii. 1, 2, 3, 4, 5. *Grudge not*
- VIII. — xxxvii. 23, 24, 27, 28. *The Lord*
- IX. — xxxvii. 37, 38, 39, 40. *Mark and*
- X. — lxxxiv. 1, 2, 5, 6. *How pleasant is*
- XI. { — lxxxiv. 12, 13, 14. *Much rather bad I — with Gloria Patri.*
- XII. — xciv. 9, 10, 11, 12. *The Lord, which*
- XIII. { — xcvi. 11, 12, 13. *All ye that love*
— with Gloria Patri.
- XIV. — ci. 1, 2, 3, *I mercy will — Gl. Patri.*
- XV. — ci. 4, 5, 6, 7. *Him I'll destroy*
- XVI. — cxix. 1, 2, 3, 4. *Blessed are they*

Sunday

XVII. — cxix. 5, 6, 7, 8. *O would to God*

XVIII. — cxix. 9, 10, 11, 12. *By what means*

XIX. — cxix. 13, 14, 15, 16. *My lips have*

XX. { — cxix. 57, 58, 59, 60. *O God, which*
art

XXI. { — cxix. 97, 103, 104. *What great de-*
sire — With Gloria Patri.

XXII. { — cxix. 105, 106, 111, 112. *Even*
as a lantern

XXIII. { — cxix. 165, 166, 167, 168. *Great*
peace and rest

XXIV. — cxxxiji. 1, 2, 3, 4. *O what a happy*

XXV. { — cxxxix. 1, 2, 3. *O Lord, thou hast*
— with Gloria Patri.

XXVI. { — cxlv. 13, 14, 15, 16. *The Lord is*
just





PSALMS *proper to be Sung on particular Days, and Occasions.*

Christmas-Day.

PSAL. lxxxv. 8, 9, 10, 11. *I'll hear*
——cx. 1, 2, 3, 4. *The Lord did say*
——cxviii. 21, 22, 23, 24, 25. *This is the*

Easter-Day.

PSAL. lvii. 9, 10, 11, 12, 13. *My Heart*
——cxviii. 13, 14, 15, 16. *The right hand*
——cxviii. 19, 20, 21, 22. *I will give*

Whitsunday.

PSAL. lxviii. 4, 18, 19, 20. *Sing praise*
——cxlv. 1, 2, 3, 4, 5. *Thee will I laud*
——cxlv. 8, 9, 10. *The Lord — Gl. Pat.*

King's Inauguration-Day.

PSAL. lxxii. 1, 2, 4, 5. *Lord, give thy*
——lxxii. 6, 7, 8, 9. *Lord, make*

At Funerals.

PSAL. xxxix. 5, 6, 7, 8. *Lord, number*

——xc. 3, 4, 5, 6. *Thou grindest man*
or,

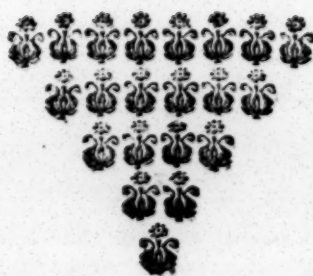
—— 10, 11, 12, 13. *The time of our*

Rain after much Dry Weather.

PSAL. lxxv. 9, 10, 11, 12. *When that the*
Earth

Fair Weather after much Rain.

PSAL. xxix. 3, 4, 10, 11. *His Voice doth*
rule



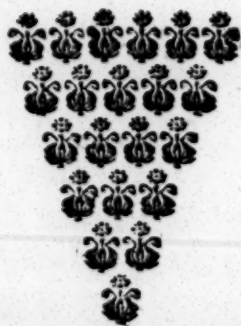


PSALMS *proper to be Sung by*
CHARITY-CHILDREN *in the*
Church, on the Days of COL-
LECTION.

P **PSAL.** i. 1, 2, 3, 4. *The man is blest*
— viii. 1, 2, 3, 4. *O God our Lord*
— xvi. 7, 8, 9, 10, 11. *I thank the Lord*
— xix. 7, 8, 9, 10, 11. *How perfect is*
— xxv. 9, 10, 12, 13, 14. *The humble*
— xxxii. 8, 9, 10, 11. *Come hither*
— xxxiv. 11, 12, 13, 14. *Come near to me*
— xxxvii. 21, 23, 24, 25, 26. *Behold, the*
(wicked)
— xli. 1, 2, 3. *The man is blest— with Glo-*
(ria Patri.
— lxvi. 16, 17, 18, 19, 20. *Come forth*
(and hearken
— lxxi. 2, 3, 5, 6. *As thou art just*
— lxxi. 15, 16, 17, 18, 19. *My mouth thy*
(justice
— lxxviii. 1, 2, 3, 4, 5, 6. *Attend, my people*
— lxxxiv. 1, 2, 5, 6. *How pleasant is*
— cxiii. the whole Psalm. *Ye children which*
— cxix. 1, 2, 3, 4. *Blessed are they*
— cxix. 5, 6, 7, 8. *O would to God*
— cxix. 9, 10, 11, 12. *By what means may*
— cxix. 33, 34, 35, 36, 37. *Instruct me, Lord*
Note,

Note, That all the foregoing Psalms are taken out of the Old Version ; in which, the Division of the Psalms into Verses is not exactly the same in the several Editions. And this Inconvenience is not to be thoroughly remedied, unless the Portions of Psalms that are made Choice of, were printed by themselves at length. In the mean time, the Instances of such Variations in the numbering of the Verses, are but few ; and where they happen, it will easily be seen which are the Verses that are here intended, both by the Matter and Connection, and by the first Words of each, which are now added for that End.

Note also, That in reckoning the Number of Verses to be sung, the *Metre-Verse*, consisting of four Lines, is always to be understood.





DIRECTIONS

GIVEN BY

EDMUND

Lord Bishop of *LONDON*

TO the MASTERS and MISTRESSES
of the CHARITY-SCHOOLS,
within the Bills of Mortality, and
Diocese of *LONDON*, Assembled
for that Purpose in the CHAPTER-
HOUSE of *St. Paul's*, November the
14th, 1724.







THE Erecting and Maintaining Schools of Charity for the Education of poor Children, is a Work so good and pious in it self, and has such a manifest Tendency to promote Religion and Virtue, that it must be the Wish of all serious and good Men to see them flourish and increase. And if Abuses or Corruptions of any Kind shall be found among them, which is no more than what oft-times befalls the wisest and best Institutions; the Course that Prudence and Piety direct, is to reform the Abuse, but not to destroy the Institution; This latter being either the Dictate of Passion and Folly, or else the Language of Profane and Atheistical Men, who are sorry to see any thing taught or practis'd among us, that tends to

to Sobriety and a serious Sense of Religion.

As Charity-Schools are now by the Blessing of God greatly multiplied, and spread into all Parts of the Kingdom, They are become a National Concern; and it behoves them to take great Care, that while they are promoting the Ends of Religion, they give no Jealousy of any kind to the Civil Government. Particularly, the Schools in these two great Cities, from whence the rest took their Rise, and where they are more immediately under the Eye of the Government, and far more numerous than in other Places, are concern'd in an especial manner to keep up strictly to the Ends of their Institution, and to stand clear of Abuses and Mismanagements of all kinds; that they may deserve the Protection of the Government, and be a Pattern of Order and Regularity to all the rest. And I hope they are so in many Respects; but yet You cannot but be sensible, that there have been Complaints of Inconveniences and Abuses in the Charity-Schools of the City, as well as the Country; and if any real Occasion has been given for those
Complaints,

Complaints, as I doubt in some Places there may, it is the Duty of all who wish well to the Institution, and more particularly the Duty as well as Interest of the Masters and Mistresses, to guard against all such Occasions of Complaint, for the time to come.

IT is for this End that I have call'd You together ; first, to acquaint You with such Objections as seem to me to have the greatest Weight ; and then to lay before You such Rules for Your future Conduct, as may remove the Objections, and leave no reasonable Ground of Complaint. And I think, the Objections may be reduc'd to two Heads ; one, That the Education of Children in the Charity-Schools sets them above the lower and more laborious Stations and Offices of Life ; and the other, That in many of those Schools the Children are trained-up to Disaffection to the Government.

I. As to the first of these Objections ; it will be granted in general, That the teaching poor Children to Read and say their Catechism and understand the Duties of Religion, and the accustoming them

them to say their Prayers Morning and Evening in the School, and to attend the publick Worship of God in the Church, and to behave themselves there decently and orderly ; it will, I say, be granted, that all these do naturally prepare them to be good Servants, that is, to be sober and regular in their Lives, and faithful and diligent in their Business. And these being Things which every Master and Mistress is bound to teach their Servants, and to oblige them to practise; they ought to be thankful to the Charity-Schools, that the Work is so far done to their Hands, and that they have no Need to be at the Pains to restrain Servants who come out of those Schools, from Swearing, and Cursing, and obscene and profane Discourse ; which are so common among us, and especially among the meaner and lower Sort.

A N D if Children who have these Advantages in our Charity-Schools, be apt to please themselves with their Proficiency, and to think that they are somewhat better than others of their own Rank, who either are not taught at all, or are taught with less Care and Exactness ; this is no
more

more than what is natural, and such an innocent Emulation as is very allowable in Children. At least, none will say, that because the teaching them these good Things, sets them in their own Minds somewhat above their Neighbours, they therefore ought not to be taught at all; nor can it be pretended, that these Improvements, when obtain'd in the Charity-Schools, are more apt to set Children above the meaner and more laborious Offices of Life, than the same Measure of Improvement obtain'd in any other Schools.

BUT if Charity-Schools should grow by degrees into a more polite sort of Education; if the Boys should be taught fine Writing, and the Girls fine Working, and both of them fine Singing; in which Cases also the Masters and Mistresses would hardly refrain from teaching the Children to *value* themselves upon these Attainments; all this, I own, would have a natural Tendency to set them above the meaner and more laborious Stations and Offices of Life. And therefore all these Things should be carefully kept out of our Charity-Schools; and though they

H are

are laudable Attainments in themselves, and some of the Children may have particular Genius's for them, yet it is far better that they be taught them elsewhere, or not taught them at all, than that these Refinements should be introduc'd into Charity-Schools; which doubtless will stand most clear of Objections, and best answer the End of their Institution, when they pretend to no more, than to prepare Children to be good Christians, and good Servants.

For these Reasons, many wise and considerate Men have condemn'd the Custom in some Charity-Schools, of teaching the Children to sing Anthems, and such Psalm-Tunes as are uncommon and out of the Way; and have wish'd, that they were absolutely restrain'd to the learning five or six of the Tunes most usually sung in Churches; and that not only some few of the Children, but all of them in general, might be equally bound to learn and sing them to the best of their Capacities, in order to be able to join with the Congregation, wherever their Lot shall fall, in that useful and edifying Part of Divine Worship.

Like

LIKEWISE, in the *Choice* of Psalms to be sung by the Children in the Church on the Days of Collection ; it were best to confine them to the Psalms of *David*, which afford a sufficient Variety very suitable to such Occasions ; and not to introduce into the Church, Compositions merely human, how fine and elegant soever they may be thought ; since, besides that all Acts of Devotion ought to be plain and unaffected, and that this is a Liberty not strictly warrantable in it self, nor wholly free from ill Consequences ; besides these, I say, the Use of such Compositions may be apt to lead the Children into an Affectation of somewhat above the common Psalmody in Churches, and upon that account, if there were no other Objection, it may better be avoided and laid aside.

AND upon the same Consideration of preparing Children in Charity-Schools to be plain Servants, and no more ; a most wise and pious Man, the late Archbishop *Tenison*, when he founded a Charity-School for Girls in the Parish of *Lambeth*, did in his Statutes particularly

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enumerate

enumerate the several Sorts of *Work* that the Mistress should teach them ; and they are these, to *Spin, Knit, Sew,* and *Mark.*

I will only add upon this Head, That as a farther Means to keep the Children in Charity-Schools from any aspiring or conceited Thoughts, the Masters and Mistresses may do well to put them frequently in Mind, that whatever Attainments they get there, are all the Effects of Charity ; which will keep them humble, and at the same time put them in Mind to be thankful to God, and grateful to their Benefactors.

II. The other Objection against the Charity-Schools, is, That in many of them the Children are trained up to Disaffection to the Government. Which is a very heavy Objection indeed, and a Point that the Government is nearly concern'd to look after ; since it is to little purpose to subdue and conquer the present ill Humours, if a Succession of disaffected Persons is to be perpetually nursing up in our Schools. Nor can it
be

be expected, that a Government should long tolerate Places of Education, concerning which they have not the most full and clear Satisfaction upon this Head; and as little is it to be expected, that any Persons who are well-affected to a Government, should contribute to the Maintenance of such Schools, as long as the Opinion of their Disaffection continues.

BUT I hope and believe, that there is not at present the like Ground to complain of Disaffection in our Charity-Schools, as there was some Years ago. While the Protestant Succession remain'd doubtful, and no Stone was left unturn'd to defeat it, some Persons who had their Views a different Way, tho' otherwise virtuous and good Men, endeavour'd to get the Management of the Charity-Schools into their Hands, and to make them instrumental in nourishing and spreading an Aversion to the Protestant Settlement. Which was so notorious, as well from some particular Recommendations of Masters and Mistresses, as from the Behaviour of too many of the Children themselves,

selves, that the Fact, as to that Time, cannot possibly be deny'd. But there is great Reason to believe, that much of that Leaven is work'd out ; both because they are not now under the same Influences as before, and because for some Years past the Behaviour of the Children has been in the main inoffensive, and many of the Masters and Mistresses have study'd to give Proofs of their sincere Affection to the Government. And as long as they continue in this good Way, they cannot doubt of Protection from the Government ; and I am willing to hope, that some Friends of the Government who have withdrawn their Subscriptions, and others who have forbore to subscribe, upon those former Tokens of Disaffection that appear'd among them, will begin to think more favourably of them, and be ready to contribute to their Support, upon the general Principle of promoting Religion and Virtue.

To induce them to this, and to clear the Charity-Schools from all Suspicion of being disaffected to the Government, many Things are in the Power of the Masters

Masters and Mistresses, which I therefore earnestly recommend to your Care

1. To pray constantly for the King and the Royal Family by Name, in the daily Prayers which are us'd in the School, Morning and Evening ; adding in the most proper Place these or the like Words, *We beseech thee also to pour down thy Blessings in a plentiful Manner upon our Gracious Sovereign King GEORGE, and upon all the Royal Family. Grant that He may enjoy a long and happy Reign over us, and that there may never be wanting one descended from Him, to sit upon his Throne, and to preserve thy true Religion in these Nations.*

2. To discourage in the Children all Marks of Disrespect to the King and the Royal Family, whether that appear by Words, or Songs, or Pictures, or any other Way ; and when any thing of that Kind is found out, to punish it in such a publick Manner, as may both justify the School from the Imputation of Disloyalty, and make the Offender an Example to the rest.

3. To inculcate into them the great Duties enjoin'd by St. Paul, of *studying to be quiet, and to do their own Business, and to work with their own Hands* ; and to make them sensible of the Sinfulness of disturbing Government, and of the Folly as well as Sinfulness of meddling with Matters which do not belong to them, and especially Matters which are so far above them.

4. To take all proper Occasions of possessing their Minds with just and favourable Impressions of the King, and His Family, and Administration.

5. To give them a just Apprehension of the Terrors of a Popish Reign, and of the Persecutions and Cruelties which Protestants are to expect under a Popish Prince.

ON one hand, these are Impressions which the Children are very capable of receiving ; and on the other hand, they are Testimonies very proper to be given by the Masters and Mistresses, of their Loyalty to the Government. And as I shall

shall think it my Duty to make Enquiry from time to time into the Conduct and Behaviour of the several Masters and Mistresses, so if I find any who shall neglect or avoid the giving such easy Proofs of their Affection to the Government (as I hope I shall not,) I must conclude them to be Persons disaffected, and very unfit to be entrusted with the Education of Children in a Protestant Country.

F I N I S.



(121)

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